

ROLE OF JINNAH IN THE CREATION OF PAKISTAN

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ABSTRACT

The partition of India is etched in the history of the Indian subcontinent. The tragedy that unfolded with the mass expedition of people from different areas to the newly created states of India and Pakistan has been the subject of various movies, books and poetry. Many scholars have focused on the political progression that directed to the division of India, the creation of Pakistan, and the associated violence. Numerous people have attempted to find out who was the guilty and how far mutual ideas had made inroads into secular parties and sensibilities. But the main objective of this paper is to reveal the personality of Mohammad Ali Jinnah who played an important role in drawing boundaries between India and Pakistan. Jinnah had visualized that Pakistan would be a homeland for the Muslims of India without knowing that partition would give a free lead to genocide, mass migration and untold sufferings on millions. There has been much speculation about the role of the British in stepping up the partition, and Gandhi's inability to prevent it. Whatever the causes of the partition, the brute facts cannot be challenged. All available evidences show that Jinnah alone was not responsible for the creation of Pakistan. Partition was not only the result of the British divide and rule policy but also the outcome of exact political blueprint to carry the partition of the country. In the present paper the role of Jinnah in the creation of Pakistan has been analyzed in context to Jaswant Singh's book "Jinnah – India – Partition – Independence" and Jamil Dehlavi's film "Jinnah".

KEYWORDS: Partition, Jinnah, Gandhiji, Migration, Political, Muslim League, Creation

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INTRODUCTION

British started ruling over eastern India around the mid-eighteenth century, and the British had hardened their grip over considerable portions of the country by the early part of the nineteenth century. Communal demands sharpened in this period, particularly with the rise of nationalism in the early 20th century. Indian Muslims were motivated, firstly by the British, to create a separate political and cultural identity. The Muslim League arose as a group projected to boost the different interests of the Muslims. Islam had come to India with invading Islamic forces without difficulty, struggled to rule over rich, fertile, abundant lands of Hindustan and finally acquired the identity of a Foreign Islamic outsider. Jinnah and Nehru supported directly and indirectly to promote the special status for Muslims. Actually these two great Indians of their times were competing to become the spokesman of Muslims in India. Jinnah always demanded a special status for Muslims. It is ironical that in India, everyone has equal rights but still we make distinctions on the basis of caste, colour and creed. It was only Mahatma Gandhi who spoke for a united India. Actually the partition of India did not achieve the intended purpose i.e. the settlement between two communities but it left us with different identities like Hindus, Muslims, and Sikhs and hence differences. With admirable detachment the congress leaders were always blamed in India and expected to avoid the tragic partition. But in Pakistan, it was inevitable to establish a Muslim nation. In this way Jinnah was

considered as an ambassador of Hindu Muslim unity. In reality Jinnah first imagined a Muslim community, then Muslims and nation in India. It was not only after the establishment of the Pakistan that Jinnah initiated to talk about the model and modern State but it was even before the establishment of the Pakistan that Jinnah confirmed that all the minorities along with the Muslim majority will be considered alike in the new established State of Pakistan. He was actually building a Muslim majority state but not the Islamic state. Islamic signs and spiritual pleas were advocated by the Punjab Muslim League during the campaign for Pakistan, however, all these were only the planned move suggested by Jinnah and these Islamic Symbols were not the bases of the movement. Actually Jinnah was fearful of a permanent Hindu majority but he was not anti- Hindu.

Some scholars and historians have observed Jinnah as an adamant, self-centered and ambitious politician and farsighted statesman who was always concerned with his own political triumphs and was less concerned with the real interests and aspirations of the Muslim masses. Actually he was a man of principle, committed with democracy and strongly believed in law. Mohammad Ali Jinnah (1876-1948) was an Indian official who lucratively fought for an independent Pakistan and became its first leader. He is known as Quaid-e-Azam. He studied law in London. After completing the degree of law, he started working with political parties along with his professional duties. But Gandhiji superseded his place due to Khilafat Movement, yet Jinnah remained a famous politician among people due to his liberal political ideas. He attached himself with Indian National Congress, but didn't fight for free Pakistan. Jinnah was in belief that Hindu-Muslim harmony was possible, but reluctantly came to know that partition was essential to preserve the rights of Indian Muslims. Jinnah was chiefly anxious with attaining freedom for a united India in his early political career. Shuddhi and Sangthan movements tried their level best to convert the Muslims to Hinduism. But in these circumstances, Jinnah continued the task of Hindu-Muslim unity and encouraged the two communities to trust each other and expected that India would get the status of a Dominion. This era showed the Jinnah's flexible attitude, cool mindedness and policy of resolution rather than policy of conflict. Even after joining Muslim League, Jinnah's the greatest achievement was an agreement between Hindus and Muslims known as the Lucknow Pact. This was a joint effort of Jinnah and Tilak but Tilak did not like the politics of Gandhiji under Lucknow Pact who recognized Hindus and Muslims as two different entities. Even Jinnah told Gandhiji that Khilafat movement would lead to destruction. He also opposed Gandhiji's plan of non-cooperation movement despite the extreme opposition of the people. Many Muslim leaders supported Khilafat movement. Processions and riots were broken out all over the country which was exactly predicted by Jinnah. This movement disappointed Jinnah with the Congress and the British. By the late 1930's he was convinced that a partition of India along with religious lines was the only way to preserve Muslim political power. So he tried to protect the rights of the Muslims. He was the constitutionalist by temperament and democratic by nature. In 1946, when Jinnah called for demonstrations opposing an interim Indian Govt. in which Muslim power would be negotiated; bloodshed between Hindus and Muslims burst out. The riots spread and thousands of people were killed and wounded. Jinnah insisted Partition of India. Britishers eager to divide India finally surrendered and Pakistan was born. It was obvious now that Hindu minorities in Pakistan wished to emigrate and went to their homelands of Hindustan and Muslims who wished to emigrate from Hindustan went to Pakistan. Jinnah became the first governor general of Pakistan. Jinnah was seriously ill during the last days of his life or rather to say, during the last years of his life. There was a continuous tug-of-war between his physicians and Jinnah for many years. They advised him to take more rest than work, but he did exactly the opposite, knowing well the risk he was running and died of tuberculosis on 11 September 1948. Throughout his political career he was a liberal and democratic leader. For Pakistanis he is everything-father and founder of the nation. He is beyond any criticism. Actually

Jinnah is as great for Pakistanis as Gandhiji for Indians. One cannot even imagine of Pakistan devoid of Jinnah. Pakistan would not have come into existence without him. Jinnah was not only a staunch admirer of democracy but also in every political aspect followed democratic rule, he never took advantage from his high status or from any other contemporary.

Jaswant Singh – formerly a leader of Bhartiya Janta Party (BJP), and Foreign Minister has written a book titled “Jinnah – India – Partition – Independence”. He admired Jinnah who fought for the interests of Indian Muslims. In his book he recollects the actions leading to Partition as well as the heroic voyage of Jinnah from being the representative of Hindu-Muslim unity, the liberal leader and Indian nationalist to the Quaid-e-Azam of Pakistan. This book contains ten chapters, in addition to Introduction and Retrospect at the end, and as many as seventeen appendices. Jaswant Singh depicts Jinnah as a man of principle, a constitutionalist in a literal sense, who wanted to cooperate with all those who were alike himself fair-minded, and not players of words. In his opening pages he discussed briefly Indo-Islamic History. A cultural revolution came in India with the coming of the British and with the distinctiveness of their general viable interest in Indian non-Muslim commercial classes. Those who underwent most from this revolt were Muslims, and those who benefited from the change were Hindus. The Indian National Congress (1885) fathered by A. O. Hume was enjoying more the legislative concessions offered to them by England in 1892. But they were over obsessed with the feeling that Muslims were abridged to a minority community, under the British socio-political system, and they could not be allowed to any concession under separate electorates, granted to them in 1909. The Hindu militancy never came into sight before 1947 against any other spiritual minority, only because they never held any political motives behind them. It was also the craze for Hindu political domination that Quaid-e-Azam fascinated the Congress leaders under the principle of weightage to obtain recognition of the Congress for Muslim’s separate electorates. In fact the Quaid had the vision that only this recognition of the Congress implied the recognition of Muslims, which confirmed correct next after the Lahore Resolution. The Quaid, indeed, tested the intentions of the Indian National Congress with Delhi offers, and with some amendments to the Nehru Report but the Congress being under the pressure of the revolutionary factions, discarded all of them, leaving slight choice for Jinnah, but to think of a separate state, visualized by Allama Iqbal in 1930. The Congress and the Hindu extremists threatened the very right of the Muslims living in peace, refusing them any self-respect as Muslims, with frequent attacks upon them, their religious bodies and meeting throughout India. That’s why Jinnah demanded for Pakistan to save Muslims from such a cruelty.

Jaswant Singh depicts a journey of Jinnah’s family background and his early career in chapter “From Jenabhai to Jinnah”. Jinnah was sent to England for some commercial training. But he preferred to join a professional career of practicing law after his successful completion at Bar. Jinnah had joined the All Indian Muslim League in 1913 and three years later he found the opportunity to preside the annual session of the All India Muslim League held at Lucknow, with simultaneous annual session of the All India National Congress. That was an occasion where the two great political parties could make an advance in capturing some common ground on question of self-government, as also on some issues called political and communal problems. It was a task of leadership, understanding, and putting situation before others which could prove attractive, at the same time amicable, and pleasing. Jinnah’s recommendations on weightage provided the Congress an opportunity to rule in Muslim majority provinces. Jinnah had touched the weak point of the Congress to earn for Muslims the recognition of the communal electorates, which, subsequently the Congress regretted throughout, carrying untiring efforts to undo the same. Jaswant Singh has narrated all this in an ambiguous manner, not letting anyone to obtain a clear picture. Even he also concedes the prevailing Hindu bias and prejudice against Muslims which Jinnah failed to remove. Jaswant had explicitly portrayed all this, also showing how much painful was all that for Jinnah.

The highest characteristic trait of Jinnah was his dissimulative quality depicted by Jaswant Singh. It was difficult for people, even his closest, to predict about his thinking and feelings. Gandhi, a different class of politician than Jawaharlal Nehru and Vallabhbhai Patel, had once suggested to Jinnah (1942) that if the All India Muslim League declared to join the All India National Congress in her struggle for complete independence then the Congress would have no doubt to the British government shifting all the powers. Jinnah took no notice of this offer. But Gandhi was too optimistic about Congress. Gandhi tried that Jinnah should recognize Indian Hindu, Muslims, and Christians as one nation. This was again negation of the Lahore Resolution, which Jinnah was not prepared to accept. Gandhi wanted to discuss the issue with the Executive Council of the Muslim League and if possible before its General Assembly. But that too was disallowed. Jinnah stuck to the principle agreed earlier, that the Muslims representation in the Executive Council must be represented by the All India Muslim League. Whereas Wavell under pressure from opponents of Jinnah brought a Muslim member from amongst the Unionist of the Punjab, not acceptable to Jinnah and the Conference failed. In late 1945 fresh elections to the Central and Provincial Legislatures were announced. Congress was hopeful that the precedent of 1935-36 may be repeated. The Muslim League declared that they would contest elections just on one issue i.e. creation of Pakistan. The elections of the Central Legislative Assembly were held in December 1945. Muslim League won all the Muslim seats with ninety percent of polling, which proved the contention of Muslim League that it was the sole representative of the Muslims. The provincial elections confirmed, with Muslim League winning all seats, that they wanted Pakistan. In this way Pakistan was born.

Jaswant Singh has some words of praise for Quaid-e-Azam like sharp, sagacious, honest, and devoted to the cause of Pakistan. He was a leader of extraordinary qualities who transformed the Muslim community of British India into a nation by communicating their aims for safety and assertion of Muslim identity, rights and interests. Jinnah had some special traits that made it possible for him to rise to eminence; he was always absolutely sure of himself and his cause; he reacted to the aims of the Muslims and knew how to express their aims in actual difficulty; he possessed an outstanding legal mind that was suited to negotiations on complex political, legal and constitutional issues; he was a well organized person with strong discipline in his private and public life, which supported his management faculty; and he was a keen strategist who fully understood the line of action to be adopted in specific political situations and contexts. Thus Jinnah was an ambassador of Hindu-Muslim unity, a great constitutionalist, a distinguished parliamentarian, an excellent politician, an untiring freedom-fighter, a dynamic Muslim leader, a political strategist and, above all one of the great nation-builders of modern times.

Even the film “Jinnah” directed by Jamil Dehlavi written by Jamil Dehlavi and Akbar Ahmed, released in 1998, shows Jinnah’s role in a different way. The film begins with the death of Mohammed Ali Jinnah; through a computer error, the particulars of Jinnah’s life have been missing, and he and his recording angel must travel back through his life to re-evaluate it. This rather charismatic tool permits the writers to show us the story of Jinnah’s life, both the world-changing conclusions he was concerned with, and the minor private events which influenced them. Thus “Jinnah”, the only movie on the life of the great leader and founder of Pakistan, Muhammad Ali Jinnah, portrays some features of his life. The movie consists of some of the main events which happened in the life of Muhammad Ali Jinnah, like his poor health, nuptials, troubles faced by him in the fight of freedom. But still the movie does not appear first-rate, due to some of the errors and immoral ideology and ill showiness of some scenes. As this movie is supported on an actual personality who is the central person and has had an immensely significant role in the history of the world and more exclusively in the fight of freedom of sub-continental Muslims, the entire movie should be all stood on actuality and facts, and should not have a single pinch

of any wrong, assumption, fictional or additional component or tale. But unluckily this movie has such stuff. The fictional Jinnah, as shown in much parts of the movie, presents a non-serious image and turns the whole movie's image to 180 degrees. The old Jinnah is revealed to be visiting the earlier period and considering what he had not seen in real and knowing people from behind the pictures. Like when Jawaharlal Nehru was sitting with Lord Mountbatten's wife and talking personal, when Quaid is with her sister Fatima in the car, the old Jinnah in black sherwani suit is shown to be sitting at front, and most particularly when the young Jinnah meets the old Jinnah in his home's lawn. This specific scene creates a very unnatural, imaginary and unenthusiastic vision and icon for the audience, making the viewers uninterested in the realities that really occurred in Jinnah's life and thus declining the worth of the whole movie. Moreover, in another scene, when some of the neighboring assault in a convention after the independence of Pakistan when Muhammad Ali Jinnah was delivering his dialogue, one of the attackers appears to the stage and tries to hit Jinnah with a tool in his hand, the person shown with the imaginary Jinnah steps ahead causing the attacker fall down and hence saving Jinnah from the attack. This scene is even more abnormal and off beam in which the future of Jinnah and that guy with him is shown to be influencing Jinnah's past. The movie as a whole revolves around the personal life of Jinnah, instead of the main events in his fight of freedom for Pakistan. There are scenes shown in the movie about his struggle and his manliness and self-esteem in the pathway of struggle for the independence though, but that forms a little part of the movie. As mentioned before, the movie has shown more of his personal life biography, which is of less or no importance when talking about his hard work in the cold war of freedom, like it is shown in the movie about his marriage, his wife and his private life. There are some more things which could be shown and depicted in the movie such as his political profession as a part of Congress and afterwards fusion with Muslim League due to certain reasons, his collaboration with other Muslim leaders, his efforts in the last 10 years of fight for independence and reaction towards the Hindu and British leaders. But in this movie, the personality of Muhammad Ali Jinnah is shown very refined, as it was in actual, and also his and Muslims surrenders in the way of struggle for independence and efforts are shown brilliantly. The film simply presents facts and leaves us to make up our own minds. Quaid-e-Azam (father of the nation) himself decided not to go behind Bapu's approach of inspiring virtuous fury, lest that same fury be turned less righteously on Muslims. So the film's dispassionate view of the man is mainly suitable.

CONCLUSIONS

Thus in the perspective of Indian Muslim life and thought, Jinnah emerges as a remarkable and enigmatic personality. His determination was un-breakable for the partition of India and appearance of exclusively Muslim country. His aim to guard Muslim interests make the Two-Nation Theory workable, he worked hard for this. He sets a great instance of management for the whole world to follow. Despite Pakistan's post-independence problems, Jinnah's position in the past is assured because of his supreme contribution to its creation. He is still revered in Pakistan as the Quaid-e-Azam whose charismatic leadership enabled the Muslim community to achieve its goal of an independent homeland.

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